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411 string (binding, epu miotopo). For feathering the arrow (puliwa
284 epawriri) the wing feathers of the powis (*Crax sp.*) are used. Two
824 feathers are employed for each arrow, one for each side. The two
[237] feathers are laid on the ground side by side and the spines cut away from the central rib of each feather on the interior side, so that the two "half-feathers" remaining complement each other. The central ribs are not split. The two feathers are then bound on opposite sides of the shaft with their long axes parallel to the long axis of the shaft, so that when viewed broadside both present the same surfaces of the original feathers. Fine kraua twine or cotton yarn is used for binding, cotton being preferable; each feather is bound to the shaft in five places, (feather binding, epawriri miotopo). The knock (yesendano) is made of wawkonse wood and is set into the split end of the shaft which is bound about with cotton thread (knock binding, ityo miotopo).[1]

[381] On those arrows which have removable or harpoon heads, the recovery cord is fastened to the head by kraua binding and a glue made of mani gum (*Moronobea coccinea Aubl.*). The recovery cord is called towoto poyamoti.

411 To straighten the shaft of an arrow, it is held over fire and bent into shape with the hand without the help of other apparatus.

The arrow release is between the thumb and first joint of the first finger (Plate 4, *a*). The arrow shaft is always held on the left side of the bow between the second and third fingers of the left hand.

A bow is between four and six feet long (Plates 4, *b* and 5, *a*), and the arrows are usually of approximately the same length. The feathered part of the shaft is four to five inches long and the head of the arrow ranges between six and twelve inches. Figure 2 shows the more common types of arrow heads.

The aranseta (Fig. 2, *a*) is a plain laurel-leaf point.

411 The rapa (Fig. 2, *b*) is used for hunting hog and is provided with
224 a transverse peg of wood at the base of its leaf-shaped point. This peg serves as a stop so that the arrow immediately comes out after the quarry is hit and is not broken while the hog thrashes about in the underbrush.

The takcahi (Fig. 2, *c*) is provided with one deep barb on one

113 [1] For South American distribution of this method of strengthening the arrow-butt, see Nordenskiöld, 1924, *The Ethnography of South America seen from Mojos in Bolivia.*

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cate them more or less accurately. All this took place a dozen years ago, yet I was on many occasions shown the ragged remains of these "shop dresses" together with the home-made copies proudly exhibited for my critical judgment.

Babies and small children usually wear nothing at all. Some time before puberty both sexes don small loin cloths, usually bits of rag suspended between the legs from strings around the waist. (Plate 10, *a*.) The sexual differentiation in the manner of wearing the loin cloth, practised by the elders, is also recognized in the garb of the children. Near the mouth of the river several women have made dresses for their small daughters and romper suits for their little boys. The wife of Alec, my interpreter, whose home is at Kariako, is perhaps the outstanding matron in this respect.

The adult types of raiment are donned with the appearance of the physical changes accompanying puberty.

Ornament. A variety of ornaments made of cotton, beads, nut shells, insect wings, and small animal bones are donned by both sexes on special occasions. The men wear a long necklace called the kasuru kapuru, made of beads and cotton. It hangs down the back and at its end has a pendant tassel of beads or iridescent beetle wings. Men also wear a short plain necklace of cotton fringe, called moruren. The incisor teeth of leopards, wild hogs, and rats are especially prized for necklaces. They are strung on kraua cord to form short necklaces of the choker variety as well as longer types (Plate 12, *a*). If possible the teeth of only one animal are strung on a necklace, but this rule is not invariably followed. Pendants consisting of strings of seeds and cotton tufts are frequent (Plate 12, *b*). Wristlets are worn by the men; they are usually made of a woven band of homespun cotton with a fringe of china beads of various colors. In other cases they are woven from nibi fiber, the material used for making basketry (yame akundenana, bead bracelet). Men frequently wear armlets just above the elbow; these ornaments (yapesepuru) are braided from nibi fiber to make a thin band about one quarter of an inch wide; in some cases small fiber rings are suspended from the armlet. A man frequently wears two or three yapesepuru on each arm; it is said that these bands steady the arm muscles of an archer. In the villages around the head of the Barama many of the men wear ligatures (tsepu) above and below the calf of the leg; such a

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301 237 ligature is simply an unadorned cotton or kraua cord tied tightly around the leg. The Indians say that they prevent cramp. At dances the men often wear fillets of cotton fringe on their heads; these are composed of a thick cotton fringe tied onto a base of cotton cords so tightly that the whole thing assumes a roughly cylindrical shape about one inch in diameter; a sort of crown of fringe goes around the head, and from its back two cylindrical fringes, about a foot in length, dangle over the neck (Plate 11, *b*).

The women also wear necklaces of beads, bones, teeth. For instance, one observed at Sawari contained two ear bones of the rat (mombo tanaipyu), two crab claws (kawana yedi), and a ring made from the shell of an akuru nut, all strung together on cotton string. Gold glass beads obtained from the shops down river are in great favor for women's necklaces. Another observed at Sawari consisted of twenty-five large gold glass beads, three beads of green glass skillfully chipped by the Indians from green bottle glass, a reddish ring made from the shell of the kokerite[1] nut (maripa epyupo), and four black rings made from the shell of the witi nut. Men do not wear glass beads. And it will be noted that the women's necklaces are more varied and "fancy" than the men's. A few older women were observed wearing anklets of woven homespun cotton; the band of cotton was about three inches wide and undecorated; this custom is said to be confined to the "old time people" and seems definitely to be passing out. Ligatures below the knee, worn by some women, are made of cotton woven into a band about an inch wide and are called tchesuru. In some cases these ligatures below the knee are made of strings of china beads woven together into a band. Women also wear arm bands of china beads above the elbow.

An ornament worn by both sexes is the sararapan; it consists of a long thick cotton cord hung around the neck over the right shoulder and suspending a tassel-like ornament on the left hip; the suspended ornament may consist of short strings of beads, 321 short strings of kiushi, and other seeds. Several examples of orna- 301 ments made from the shell of a river bivalve were observed; the shell is ground into a disc about one and one-quarter inches in diameter, perforated in the middle for suspension, and the brown

[1] *Maximiliana regia.*

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by Roth,[1] although the design in the weaving is confined to square and rectangular figures produced by twilled technique. They are used for storing clothing and personal effects, and are usually kept closed by a cord which is tied securely around both halves.

A variety of quakes, or general utility baskets (kuru kuru), are in use. They are practically all open wickerwork of the hexagonal pattern, without decoration (Plate 22, *a*). They all have hexagon bases, and the details of their construction may be obtained in Roth.[2] Occasionally these baskets are provided with handles. They are for the most part used for storing cassava and other vegetable products.

No other basketry or plaited articles than those described above were observed on the Barama. Fish traps and basketry water bottles, found in other parts of the colony, are not in use here.

Feather-working. This is not one of the arts of the Barama Caribs. Feathers are used on arrows, they are stuck in the hair occasionally as decoration, tufts of feathers may be used in making decorative pendants, and tufts of white powis down are sometimes stuck with honey to the forehead as decoration, but elaborate headdresses, armlets, and so forth, made of feathers, are not to be found in this region.

TRANSPORTATION

THE Caribs have no beasts of burden or wheeled vehicles, so that all transportation depends in the last analysis upon the strength and endurance of the human body.

Land Transport. On land all goods to be transported must be carried on human backs. Radiating from each settlement are a number of trails leading off into the bush, which are followed by men when hunting. Below the falls at Towakaima, the connection between different settlements is usually made by river. The village may be located from one to fifteen miles back from the river by trail, but to reach a neighboring settlement, it is necessary to take the path to the riverside and proceed by canoe to the landing place of the settlement which is to be visited. The three Kariako settlements and Parapimai are connected by trail, as are

[1] Roth, 1924, *An Introductory Study of the Arts, Crafts, and Customs*, p. 345.
[2] Roth, 1924, *An Introductory Study of the Arts, Crafts, and Customs*, p. 322, ff.

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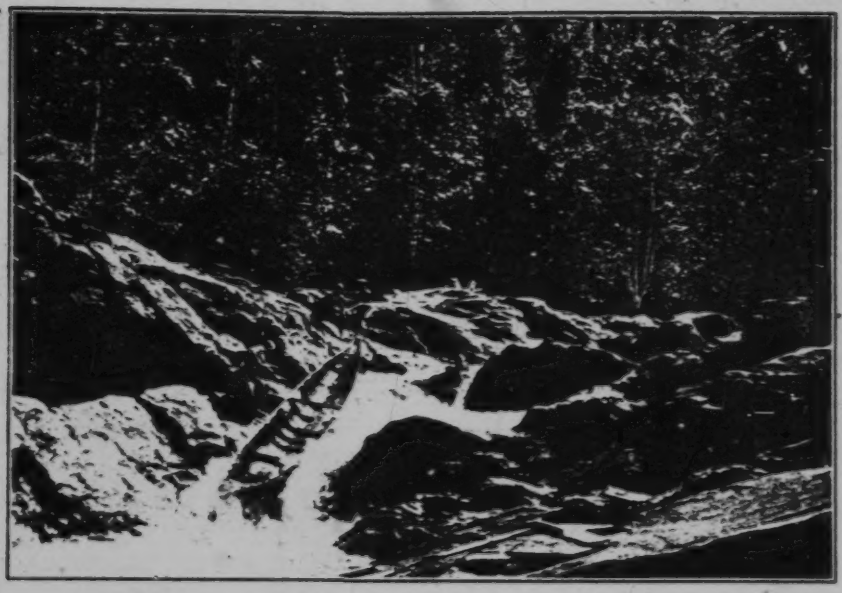

a. A portion of the "Great Falls" of the Barama at Towakaima, an impediment to navigation which has tended to isolate the settlements located above it.

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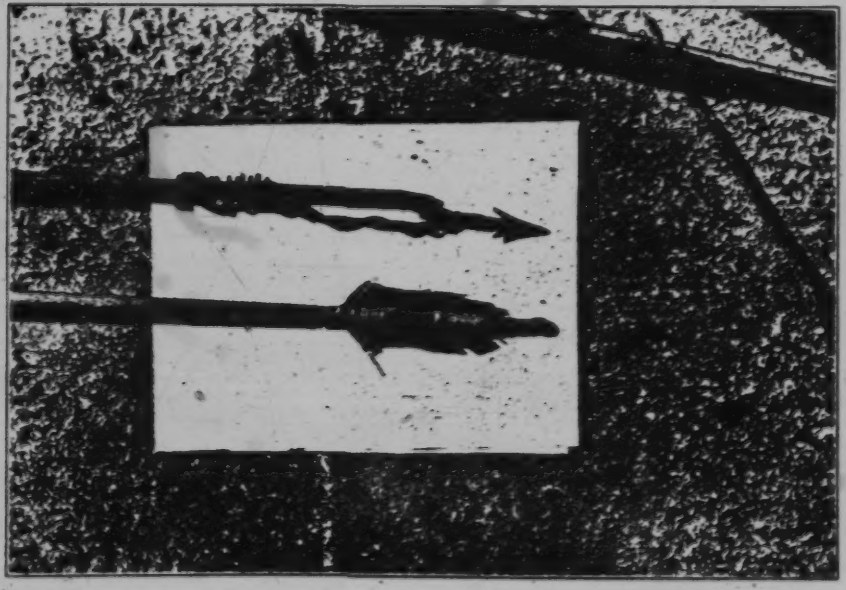

b. Feathering and tip of a harpoon arrow.

[end plate 3]